A SERMON OF THE General Judgment

Preached Before The

KING

In Christ-Church, Dublin;
On Advent-Sunday, 1689.

By *William Hall* Preacher and *Chaplain* in *Ordinary* To His MAJESTY.

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Acts 17. 30, 31.

Now (God) *commandeth all men every where to Repent and do Penance: Because he hath appointed a day in the which he will judge the World in Equity by that man whom he hath ordained.*

THE *Time* of the year, (S. M.) and the temper of the *Times*, are over-ruling arguments, that a present discourse of future *Judgment*, tho never so well handled in the last, and the Sunday but one before, is so far from being unseasonable or alien from the purpose, that nothing can be better accommodated, nothing more proper, either in regard to the method of the *Church*, or disposition of the *State*. The *Church* has given Her directions, that this day be employed to warn Christians of a General Judgment: that there is an Account to be given before the *Tribunal* of our *Saviour Christ* of all our *thoughts*, *words*, and *actions*, whether good or bad. *Omnes nos manifestari opo tet* (saith the Apostle) *ante tribunal Christi; ut referat unusquisq; propria corporis, prout gessit, sive bonum, sive malum. We must all appear be-*

fore the Judgment-seat of Christ, that every one may give an account of the things done in his body, according to that he hath done, whether it be good, or bad, 2 *Cor.* 7. 10. If we consider the disposition of the *State*, the *present disposition*, with regard to the *past*, and to the *future*: what Subject can we pitch upon more pertinent, than that of *Universal Judgment*. The *State* is distracted with *Wars*; and the rumours of *Wars* is the talk; to *War* the preparation; *Arms* and *Alarms* will scarce admit a thought of a different complexion; *Insurrections* and *Rebellions*, *Usurpation* and *Tyranny*, what are they, but the harbingers of *Judgment*? Now therefore as the *Minister* of Christ, (tho the meanest of ten thousand) I am commissioned in his *Name* to proclaim his *Order*: That ye all do Penance, *All* in *general*, and Every One in *particular*. *Omnes*. Not only such as are within the precincts of these walls; But *omnes ubique*; all whereesoever. And it were to be wish'd, I could articulate a repetition of that *Væ*, *væ*, *Woe*, *woe to the Inhabitants of the earth*, with as loud an accent, as the voice in the *Apocalypse*, *cap.* 13. 13. A *Væ* in regard of *present* and *future* calamity; unless they answer to the Injunction, by doing *Penance* for their sins. The reason, why *Repentance* and *Penance* are injoyned, is assigned in the Text: *Eo quod statuit diem, in quo judicaturus est Orbem in æquitate, in viro, in quo statuit. Because Almighty God hath appointed a day in the which he will judge the world in equity, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that He raised him from the dead. Fidem præbens omnibus, suscitans eum a mortuis.*

So that in the first part of this Discourse, in regard that each person is cited to a *particular judgment* at the moment of his death, before the Judgment-seat of Christ, I shall discuss the equity of this *General Judgment*; and not only this, but I shall endeavour to make manifest, that the method taken in the management of it shall square to the rule of *Equity* and *Justice*. It being evident, that *Equity* for Judgment is one thing; and *Judgment* according to *Equity* is another. There may be *equal*

and

and *just* motives to try or debate a *Cause*; but there may be *unequal* and *unjust* dealing in the *mendgement* of it.

In the Second Part, I shall give an Idea of the *manner* of our General Appearance before the *Tribunal* of our *Judge*, together with a character of His *Sacred* and *Divine Person*. Whence, as a necessary deduction or inference, will issue a reinforcement upon the Injunction, that all men every where *Repent* and do *Penance*. In a word, the *equity* of this *Judgment*, and the *Administration* of it according to *Equity*, Then the *how* we are to appear, and the *Person* of our *Judge*, are my *Mear* upon this matter, *The division of this Discourse*, and the *Subject* of Your Sacred Majesties most Gracious attention. That the whole may make a due impression upon our minds, and work its *desir'd* and *design'd Effect*, let us unanimously implore the peculiar assistance of the Holy Ghost, through the intercession of the Mother of that Person who is *Ordained* to be our *Judge*; Saluting Her in those words of the Angel, *Hail Mary full of Grace, &c.*

First PART.

TO consider the *Lives* of Christians, together with the strict *Account* they frequently are assur'd they must give of them; one would think they had either lost their *Reason*, or made shipwrack of their *Faith*. I do not in the least question, were a *wiser Heathen* to be instructed in this one Article of our Creed; *Christ shall come to judge the living and the dead*, He would conclude, that *Christians* laboured under a prodigious *Stupidity*, *Folly*, or *Madness*; in regard that their *Behaviour* or *Comportment* is not at all conformable to their *Belief*. Is it possible that there is a day set and determined, wherein the Almighty will summon this World to *Judgment*? it is an *Article* of our

Faith.

Faith? Is it possible then, that men do so demean themselves in the tenour of their proceedings, as if this *Judgment* were no other than the story of a *Romance*, or *Fable*; as if it were a *maxim* of *Policy*, but not of *Religion*? it is the matter of our *Experience*. To see *this man* act the part of the Pharisee, make Ostentation of *Sanctity* to cover his *Impiety*: To see the *Other* defraud his Neighbour by taking away his *Reputation*, that he may make a prey of his *Fortune*: To see the *Glutton* make a *God* of his *Belly*; the *Miser* Idolize his *Gold* and *Silver*: To hear such horrid Blasphemies from the mouths of Christians; of such wicked inventions to gratify a disordered *Appetite*, and to satisfy an extravagant *Lust*: To behold such Monsters of *Pride* and *Ambition*: To behold Sin in Triumph, and her Chariot drawn by Potentates and Princes, attended with a large train of meaner Vassals, among whom the *Christian* is the greatest *Slave*; is it not a *mystery*, a *mystery* indeed! and such a *mystery*, that were we not convinc'd of the truth of these things by *fatal Experience*, a serious and thinking man would imagine himself in the midst of the illusions of a *Dream*, wherein his deluding Fancy shaped such appearances. As often as I call these things to a *Religious Consideration*, I cannot fully perswade my self, that *this Article of our Creed* has made so deep an impression upon the minds of *Christians*, as that they are all convinced there is a day appointed wherein the Almighty will bring this World to a *General Judgment*. Therefore it is, that I judge it proper to clear the *reasonableness* and equity of the thing; to the end that, having put away all doubt in relation to it, they may enter without delay upon the execution of the Command issued out, that *all men every where repent* and do *penance*. *Ut omnes ubiq; pœnitentiam agant*. For I cannot think there are any arrived to such an *height of impiety*, as that if they either believed or at least considered the *nature* of the *process*, they would notwithstanding let loose the reins to all the irregularities their depraved *will* is capable of. Come then (*sinful Christian*) let us *reason* and *argue* upon this matter;

that

that I may work in you the *diſpoſition* to a *true repentance*. Is not man *eſſentially* compoſed of two different parts, the Soul, and the Body? and do not theſe both *effectually* concur and co-operate to his *eternal happineſs*, or *endleſs miſery*? Were not the bodies of the Martyrs as much the *inſtruments* of their Souls immortal Glory, as the *ſubject* of Tyrants Cruelty? As on the contrary, that corruptible frame, wherein the Soul of a *Reprobate* lodged on earth, did it not, when it fell to the ground, bear down the wretched *Inhabitant* to the pit of *Hell*? Now it is clear and evident, that this terrene and corruptible part of man, notwithſtanding the *determination* of the *Sentence* which is given by our Saviour Chriſt at the moment of *ſeparation*, this terrene and corruptible part of man is neither *exalted* to the *Beatific Viſion*, nor *depreſſed* to *Hell's dark and diſmal Dungeon*. (To ſpeak in general) Before the conſummation of the World the Body crumbles and moulders away into its *primogenial* duſt; wherein it reſts in *Nature's* Boſom, till either *Grace*, or *Sin*, call it to *Reward*, or *Puniſhment*. Whence, it is a concluding argument, that there is a day determined, wherein *Souls* and *Bodies* are to be reunited, in order to receive a *Crown* of never fading *Glory*; or the *wages* of *Sin*, which are an eternity of *Death*.

Beſides, does it not highly concern the *Providence* and the *Juſtice* of the Almighty to vindicate the tenour and the method of his proceedings? conſidering, that many have unhappily *fallen* into *Irreligion* or *Atheiſm*; or at leaſt have imagined that the *Supreme Being* walked within the *circuit* of *Heaven* without any regard to the demeanor of man in this *vale of miſery* and *tears*: That he kept *State* within the limits of his own Palace, and permitted *Chance* to let *Anarchy* and *Confuſion* into the World. And, indeed, to ſee a perſon depart this life in peace, full of years, leaving to his *Heir* a plentiful Fortune; to ſee him ſleep ſecurely in the Grave, a noble Monument to *redeem* his Memory from the *death* of Oblivion; who, while he breath'd, belch'd out *Blaſphemies* againſt his *Maker*; trampled

upon his *Commandments*, profaned his *Altars*, derided the Religion purchaſed with the *Blood* of *Jeſus*; who cauſed *Miſery* to dwell among his *Neighbours*; oppreſſed the *Innocent*, harraſſed the *Poor*; who debauch'd the *Virgin* into an *Harlot*, widow'd the *Wife*, and orphan'd the ſucking Babe: to ſee ſuch a Monſter live at his eaſe, in the ſmiles of *Fortune*, and in the Sunſhine of the *Court*, what can men conclude? To ſee him part with *Time* in a quiet ſlumber, to ſee the Heavens in their Glory, as if the *Sun* invited him among the *Stars*, no noiſe in the Firmament, no thunder nor lightning in the Skies, no ruptures of the earth; but *Nature* in a calm, Even when the God of Nature, and Grace, was again crucified by the ſins of ſuch a Wretch! what can man conclude? Either that the *Being* of a God is an *invention* of *Policy*; or rather that there is a *Judgment* to come, wherein the *Divine Juſtice* will exert it ſelf, and vindicate the manner of its proceedings in the face of the Univerſe. Wherefore, let *Wickedneſs proſper for a time*; let an *Unnatural Son* wage an *Unjuſt War* againſt his Father; let *Subjects* fly in the face of *Authority*, and of their *Lawful Monarch*; diveſt him of his *Power*, and of his *Kingdom*: Let *Grave Injuſtice* ſit upon the Bench, and the *Adulterer* give ſentence againſt the *Harlot*; the known *Extortioner* Try and Condemn the *Thief*: Let the *Blaſphemer* lay Fines upon the *Perjured*: Let *Loyalty* be arraigned at the Bar of *Treaſon*; and the Rebel in all his *Formalities* pronounce ſentence of Death againſt the *Good Subject*: Let the *Atheiſtical Senator* reeking from the *Tavern* or the *Stews* new-mould *Religion* according to his fancy: Let *Rebellion*, in fine, lurk under the form of *Property*, and the *liberty* of the *Subject* enſlave the *Prince*: Let theſe things proſper, if *Divine Providence* does ſo appoint: But let us not deſpond, or quarrel with the Almighty's *Juſtice*; tho ſtormy winds beat the troubled Sea, we know a *calm* ſuceeeds the *tempeſt*, and the *face* of the *Ocean* becomes ſmooth again. It is not to be queſtion'd, but that the *Juſtice* of the Almighty will overtake the *guilty*; and if at any time

time we see *notorious Offenders* depart hence unpunished, or with *chastisements* unequal to their *crimes*; we may argue upon assurance that there is *a day determined* wherein God will bring all their iniquities into publick view of the whole World, and inflict condign punishment upon the delinquents.

§ 3. But there is a more *substantial proof* for the appointment of a *general day of Judgment* than what has hitherto been alledged; which is, to restore to *Christ* in the quality of *Judge* the *honour* and the *homage* men wronged him of, when conversant amongst them in the condition of a *Saviour*. While *Christ* was found amongst men in the *habit* and *similitude* of man, we cannot be ignorant how he became the object of their scorn, the *outcast* of the *Jews*, the *derision* of the *Gentiles*; Emperors and Kings, Priests and People, made no account of him; the *Jews* looked upon him as the worst of men, and therefore hung him upon a Gibbet betwixt two notorious Malefactors, as the most infamous. That peevish and perverse generation will not as yet own him for their *Messiah*, the *Pagan* takes him for an ambitious *Hypocrite* and *Impostor*, the *Heretick* questions his *Divinity*, and the sinful *Catholick* crucifies him again in his manifold transgressions; the wounds he had imprinted on his sacred Body become the subject of his Blasphemies; he calls upon his most precious *Blood* to be upon him, as it was upon the *Jews*; he appeals to him as a *witness* of his *Perjuries*; he lays a *sacrilegious* hand upon his *Gospel* to attest the sincerity of his *false* heart. Even that blessed Name of *Jesus* is called upon by some to veil their *Hypocrisy*. What shall I say of the contempt he is under in the very house of his *Father*? of the *abuse* of his *Sacraments*? of the scorn in regard of his *Ministers* and *Vicegerents*? as if the *badge* or *livery* of *Christ* were to be look'd upon as *ignominious*. Can you imagine then (*D. C.*) that *Christ* our *Saviour* will be always thus under a cloud? shall the *Jew* and *Gentile*, the *heretical Christian* and the *sinful Catholick* triumph without controle to the end of the world, & not one day be set apart wherein our Re-

deemer ſhall revenge his own *Cauſe*, ſhall aſſert his own *Prerogative*, ſhall return upon his *Enemies* to their utter deſtruction, ſhall let them feel the *ſtroke* of his *Omnipotency*? Do you think the *tyde* will never turn in a *torrent* of his juſt indignation? do you think the inhabitants of *Heaven*, of the *Earth*, and of the *places beneath* ſhall not one day become ſpectators of *Chriſt's Redemption* of *Himſelf* from the injuries which are now put upon him? Doubtleſs (D. C.) there is a day aſſigned wherein God the Father, according to his ſolemn promiſe, ſhall highly exalt him. *At the name of Jeſus every knee ſhall bow, of things in Heaven, and things in Earth, and things under the Earth; and every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father*, Phil. 2. 10. Every knee ſhall bow, either through love, or fear. The glorious Angels and Saints ſhall pay their Homage by the direction of a religious Duty, and ſupernatural Love. The apoſtate Angels and reprobate Sinners ſhall be ſeized with ſuch apprehenſion and terror, that the very eccho of this bleſſed name of *Jeſus* ſhall bend their rebellious ſpirits into profound ſubmiſsion whether they will or no. The Angels and Saints ſhall glory in the declaration that *Jeſus Chriſt is their Lord*; and the Infernal Spirits, with their aſſociates in reprobation, ſhall be forced to confeſs the ſame to their eternal confuſion. This the Father promiſed to his Beloved Son on the day of his glorious Aſcenſion, when he gave him place on his right hand; according to that of the Pſalmiſt, *Dixit dominus domino meo, ſede à dexteris meis, donec ponam inimicos tuos ſcabellum pedum tuorum*, Pſal. 109. *The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy footſtool*: As if he had ſaid, do thou ſhare in my Dominion, O *my beloved Son, in whom I am well pleaſed*, until thine enemies be brought into ſubjection, until the number of the predeſtinate be full and compleat, until thy victory be entire. So that no leſs is intimated unto us by the Royal Prophet then that, when the ſeats of the fallen Angels ſhall be filled again by the Saints, when the Rebels againſt Chriſt

ſhall

ſhall be utterly defeated, and his Empire eſtabliſhed; which will come to paſs at the period of time, and conſummation of the world: Chriſt ſhall come again in almighty Power and Majeſty, in order to a confirmation of this great Truth, that he is the *Lord of all, to the glory of God the Father. Then the Lamb that was ſlain ſhall be found worthy to receive Power and Divinity, Glory and Honour for evermore*, Apoc. 5. 12.

§ 4. But you muſt not imagin (D.C.) that when Chriſt ſhall return with great power & majeſty at the laſt day to judg the world, he will fail (notwithſtanding the injuſtice we have done him upon earth) to execute his charge according to the direction and dictamen of that *Divine Juſtice* which is connatural to his perſon. When we had the Power in our hand, (as Chriſt ſignified unto the *Jews*, *Hæc eſt hora veſtra, & poteſtas tenebrarum*, Luke 22. 53) We gave the ſwing to many irregularities, ſcarce any thing we did was juſt or accountable: *Injuſtice* was our principle, and our practice. A partial direction over-ruled all forms and formalities of *Law*: An awful *Brow*, or a *frown* from *Court*, made the corrupted Judge give *pro* or *con* his ſentence according to that ſuperior influence. Dignities and Preferments either in Church or State, as they became vacant, were fill'd up again by *Intereſt*, but not by *Merit*. But the day is ſet wherein *humane Judgment* ſhall be reverſed, wherein *Favour* ſhall be diſcountenanc'd, wherein *Juſtice* ſhall be done without partiality, or regard to this or that perſon his intereſt, or his money. Merit only ſhall be made account of on this day, and the recompence ſhall be in proportion. In the world we are extremely nice in our diſtinctions, according to *Quality*, *Intereſt*, *Power*, or *Wealth*: we ſtudy the *times*, and as fortune favours men, we honour them. But we ſhall find no other diſtinction at the laſt day, than that which intervenes between the *good* and the *bad*; the *preference* and the *preferment* ſhall certainly light upon the *Good* without reſerve; ſo that good Children ſhall be preferr'd before bad Parents, good Servants before bad Maſters, the Handmaid before the

the Miſtreſs, the Souldier before his Captain, and the Inferior here in each kind or diviſion before his reſpective Lord and Superior; upon ſuppoſition that *Vertue* has been the practice of the *Inferior*, and *Vice* of the *Superior*. O God what a mighty change will there then be of the *Ranks* and *Characters* of men! we need no other Idea to illuſtrate this, than an impartial ſurvey of our own reſpective *Conſciences*; & theſe will inform us whether we hold our *Rank* in the world upon any true and known worth within our ſelves; or by *Uſurpation*, or *Fraud*, *Hypocriſy*, *Bribery*, *falſe Information*, or other unjuſt practiſes. Our *Conſciences* will inform us in their ſecret whiſperings, whether the *Church-man*, the *States-man* in each degree and ſtation have all the qualifications neceſſary to their reſpective charges, as well *Spiritual* as *Temporal*: and tho we cannot have a certain knowledge whether we are the *object* of the Almighty's *Love*, or *Hatred*, we may arrive at an *aſſurance* that we are not conſcious to our ſelves of any *backſlidings*, *miſdemeanors*, or *deviations* from the known Rule of *Chriſtian Morality*. And from hence we may rationally conclude what will be our condition at the laſt day: whether an *Euge ſerve bone* will commence the invitation to *eternal happineſs*; or an *Ite maledicti*, *Go ye curſed*, the form of baniſhment into *never ending miſery*. Conſidering that, on the day of *General Judgment*, Mercy ſhall have no ſhare in, nor influence upon, the Verdict; the *infinite Mercy* we have ſo often affronted and abus'd ſhall not then plead our pardon, or even the mitigation of our torments, if deſerv'd. *Juſtice* and *Equity* ſhall be the Rule of *Chriſt's proceedings* in reference to us: *Judicabit* (ſaith the Pſalmiſt) *orbem terrarum in juſtitia, & populos in æquitate*, Pſal. 97 9. *With Juſtice ſhall he judge the world, and the people with equity.* And that we may underſtand that our merits or undeſervings ſhall not fail to meet with due proportions of *reward* or *puniſhment*: This *Juſtice* is alſo infinite, and by conſequence in capacity either to reach the malice of our *Sins*, tho never ſo enormous; or to give a *fit Crown* to our *Vertues*, tho

never

never ſo *eminent* or *conſpicuous*. As there are degrees of *Glory*, there are alſo of *Miſery*: as *there are many Manſions in the Houſe of the Father*, there are *ſeveral Dungeons in Satans Priſon*; and the *Divine Juſtice* has appointed this day whereon to make the diſtribution. Do you then conclude (D. C.) each for his own particular, what manner of *habitation* will be yours for an *eternity*? and if you think it intolerable to *dwell in everlaſting Burnings*, fit your ſelves in time for *the manſions* of *Glory*. For as it is juſt and equal a *general day of Judgment ſhould devolve upon us*; it is undoubtedly certain, and even an *Article* of our *Faith*, that the proceedings of this *Court of Judicature* ſhall be according to *Equity* and *Juſtice*. Now, as to the manner of our *Appearance*, and the *Character* of our *Judge*, I crave your further *Attention* in my

Second Part.

§ 5. HAving hitherto made manifeſt the *Equity* of this *Judgment* as well in its *menagement* as *appointment*; it remains we give ſome proportionable Idea of the *manner of our Appearance*, and of the *Perſon* preordained to be our *Judge*. I ſhall not now ſet before you the *dreadful harbingers* of this *Great Day*, the moſt notorious whereof is *Anti-Chriſt*, with his train of *Reprobates*; tho the *deſcription* of this *Antagoniſt* of our *Bleſſed Saviour* may ſuit with the *character* of an *Original of wickedneſs*, which is now ſet up by a *people fallen from the Fear of God* and *Allegiance* to their *Lawful Soveraign*, in oppoſition *to all that is ſacred*. There have been *Fathers* of the *Church*, even in the time of the *Roman Emperors*, who have Preach'd up the *Day of univerſal* Judgmentas imminent and near at hand; chiefly on this perſwaſion, that they imagined ſome one of thoſe *Monſters* of *Nature* to have been the *Man of Sin*, the *Son of Perdition*, who was to have oppoſed, and *exalted himſelf above all that is called God, or that*

as worshipped. 2 Thess. 2. 4. But because those Great Doctors may be said, with respect to their characters, to have mistook their *Man*; I shall not presume to fix upon the person, tho there be circumstantial evidence, that he is either in *being*, or not far from incumbring the world. Considering that we already hear of Wars and Commotions, of Nation against Nation, and Kingdom against Kingdom; and to make it out to you that these are signs and warnings from Heaven of the fearful approach of this day, I must needs observe (as St. *Augustine* does upon a parallel occasion) that they are more than usual. Now men are at such dismal variance and dissention, that City rises against City, Town against Town, Family against Family, the Nephew against the Uncle; and which is more extraordinary, the Child against the Father. These Domestick disturbances of Family against Family, and these Civil dissentions of City against City, these National Quarrels and Commotions of Kingdoms are attended upon by many other Calamities; the whole World seems to be engaged; there seems to be a League of Irreligion against Religion, which, like a tempest upon the smooth brow of the Sea, turns the Face of Peace and Tranquility into Storms of Persecution, of Plague, of Famine, and of Death. These fatalities seem to boad the near approach of more dismal occurrences: For what can we expect, but that the Earth, groaning under the weight of such transcendent Impieties, will burst asunder; that the Heavens will take the *Alarm* from the jarring Elements, and give warning, in a roar of *Thunder*, of the commotion of the *Spheres*, of the *Sun* and *Moons* Eclipse, of the *Stars* falling from their *Orbs*, of the dissolution of this *Machine* of the *Universe*? The present scene of Affairs seems to be the Prologue to this Tragedy. But since I have already taken up so much time, 'twill be improper to insist here upon *Preludiums*.

In supposition, therefore, that the noise of the last Trumpet has summon'd all mankind to appear in the Valley of *Jehosaphat*, Joel 3. 2. *The Angels gather together the Elect*, as St. *Matthew*

thew informs us, *from the four winds, from one end of Heaven to the other*, Matth. 24. 31. *And* (as St. *John* in his Book of *Revelations* has ſet forth) *the Sea gives up the dead which were in it, and Death and the Grave deliver up the Dead which were in them; Mare dedit mortuos ſuos, & mors & infernus mortuos qui in ipſis erant.* The *Souls* of the *Elect*, ſome from *Purgatory*, and ſome from *Heaven* meet in this *Valley* to re-inform their reſpective bodies, while *Hell* vomits up thoſe of the *Reprobate* to the ſame purpoſe, that both the *one* and the *other* may receive the ſentence they have deſerv'd of *Weal*, or *Woe* for an after eternity. The The *Elect* and *Choſen* make their appearance here, at a diſtance from the *Reprobate*; according to the *prediction* of ſeveral *parables*, in which our *Saviour Chriſt* ſpoke to his *Diſciples*. This is intimated in the *Parable* of the *Fiſherman*, who, when he has drawn his *Net* upon the ſhore, ſeparates the good Fiſh from the bad; in the *Parable* of the good *Shepherd*, who places his *Sheep* at a diſtance from the *Goats*; in the *Parable* of the *Huſbandman* clearing his thraſhed *Corn* from *Chaff* and *Tares*. This ſeparation is effected by the miniſtry of Angels. In the world the diſtinction was not between the *Elect* and *Reprobate*, the *good* and *bad*; for we had not then ſuch a diſcerning faculty as to diſtinguiſh the *one* from the *other*. The different demeanor indeed of men, in reference to the laws of God and Man, might have imprinted in us rational conjectures relating to their future condition and ſtate: But being the *end* and the *heart* of man in this world are altogether a ſecret to us, 'twould be too great a preſumption to frame concluſions barely upon appearances; therefore it is much more adviſable to ſuppreſs and ſtifle in our ſelves all ſuch imaginations as would deſcant upon the future *happineſs* or *miſery* of any particular perſon. In the world therefore, the diſtinction was not between the *Elect* and *Reprobate*, the good and bad *Fiſh*; for the good and bad *Fiſh* mingled, and ſwam together; oftentimes the *bad* overpower'd and devour'd the *good*: the unweildy *Leviathan* ſported in the deſtru-

ction of the leſſer frie. How did that unruly Monſter tempeſt the *Ocean* of this *life*, that even the *King* of *Fiſh* was not ſecure within his reach. In the World the *Goats* in like manner, thoſe rank and filthy Animals beat the harmleſs *lambs* and *ſheep* often from their Paſture. The meekneſs of their temper became no ſecurity againſt thoſe *unclean beaſts*. And altho the *ſheep* were content and ſatisfied, the *goats* ſhould ſhare to themſelves the beſt and greateſt part of what the *Earth* afforded either on *glebe* or *tree*, either on *plain*, *valley* or *mountain*, tho. they yielded to them, in order to preſerve *Peace*, the beſt *Folds*, and would have taken up with any ſhelter againſt the *inclemency* of the ſeaſon: the *Goats ſtill bore ſpleen* againſt *them*, perſecuted them from *place* to *place*, drove them from their own *Fields*; and it was once obſerv'd, that a whole Herd of theſe filthy *Animals* thirſted after the *Blood* of one *innocent Lamb*. In the world the *Tares* and the *Corn* ſprang up together; and as it is the *nature* and *malignity* of *Weeds* to ſprout up of a ſudden and gather ſtrength, while the *Herb* which has any vertue in it requires *time* and *leiſure* to mature; the *Tares* catched and twined about the *Corn*, and many times deſtroyed the *Harveſt*. But now the good *Fiſherman* has drawn his *Net* upon the ſhore of this *Ocean* of *our life*, and now he ſeparates the good *Fiſh* from the bad, the good *Shepherd* ſets the *Sheep* apart from the *Goats*, the *Husbandman* takes care to *fan* and *winnow* his *Corn* from the *Chaff* and *Tares*, the *Wheat* is gathered into his granary, the *Chaff* and *Tares* are put up into heaps to become the fuel of an *unquenchable Fire*.

§ 7. Now therefore we are enabled to diſcern and to diſtinguiſh, & can make an equal eſtimate of each particular perſon. The rank *Hypocrite* is now diveſted of his *forms* and *formalities* of *Religion*, he appears in his proper colours, with the inſcription of *Væ*, *Woe* upon his *forehead*; now he is aſham'd and confounded, and we who, till now, thought him a Saint from his demure *Look*, his frequent *Faſts*, and *long Prayers*, are aſtoniſhed to find he is no better than a *Devil*. Man and Wife were joyn'd by

by God himſelf in the world, and now they are parted by the Power and Authority of the ſame *Supreme Being*, as *Eſther* from *Aſhuerus*, an *Angel of the Lord takes the good Son from the Father*, as *Abraham* from *Thare*; while another ſeparates the *good Father* from the *Rebellious Son*, as *David* from *Abſolom*. The *Biſhop* is caught up by a miniſtring *Spirit* from among thoſe who diſdain'd to practiſe the Doctrine he had Preached: and on the contrary, ſuch a *collection* of the *Faithful* are taken from their *Biſhop* who would have poyſoned them with the infection of *Hereſie*. The *Preacher* is now become a *Reprobate*, becauſe he failed in the practice of what he taught, while others made his inſtructions the inſtrument of their *happineſs*; and it comes to paſs alſo that ſuch an *Aſſembly* is to be puniſhed and tormented for ever, becauſe the Doctrine of ſuch a *Saint* was derided by them. In the world the ſame *Bed* contained thoſe who are now to be for ever divided as far from one another as it is from *Heaven* to *Hell*. *Erunt duo in lecto, unus aſſumetur, alter relinquetur*, Luke 17. 34. And which is now a conſiderable addition to the *madneſs* and *rage* of the *Reprobate*, the *Elect*, tho among the *Reprobate* appear many of their neareſt Relations and *quondam Friends*, are ſo far from interpoſing their *credit* or interceſſion in their behalf with the perſon appointed to be the Judge, that on the contrary, the *miſery* of theſe unfortunate creatures is pleaſing to them. Nay, they are of opinion they cannot ſuffer too much, in regard that they have ſo heinouſly affronted the *patience* and long forbearance of a *God infinite in Goodneſs* and *Mercy*. And therefore now *Eſther* waſhes her hands in the Blood of *Aſſuerus*, tho it was once her duty to love him. She is highly ſatisfied with the *ſentence* which is to be pronounced againſt him. *Manus ſuas lavabit in ſanguine peccatoris*, Pſal. 57. 11. The pious *Mother* that took ſo much pains to nurſe and nurture up her tender *Babe*, that *wept* ſo often when the *Child* cry'd, out of compaſſion and fondneſs, that doated upon him when a *youth*, and when *death* had rifled her of her ſuppoſed *Jewel*, ſhed

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ſuch ſhowers of *tears* upon his *Grave*, now laughs to ſee him the prey of *tormenting Devils*, *Ridebit in die noviſſimo*, Prov. 31. 25. The *Twins* of the *womb*, that grew up together in all the amity and friendſhip Brothers are capable of, are now at a diſtance, and the ſaid *Saint* triumphs, while the *Sinner* is doomed to never-ending torments. O how highly do all the *Saints* rejoyce to ſee their Lord and Maſter *Chriſt Jeſus* revenge himſelf of *Cain* and his Aſſociates in murder, of *Lamech* and ſuch like Adulterers, of *Jezabel* with her train of Harlots, of *Judas* with ſuch Monſters in Treachery, of *Herod* with other Tyrants and Uſurpers, of *Pilate* with the Judges of his temper, who rather than incur *Cæſar*'s diſpleaſure ſo often condemn'd the innocent to death; of *Nero* and of others that raiſed ſtorms of *Perſecution* againſt the *Church*; of *Arius* with his Adherents; of *Macchiavel* and his Polititians. *Lætabitur juſtus cum viderit vindictam*, Pſal. ibid.

§ 8. That it may not ſeem ſtrange that one creature ſhould triumph on this day at the miſery of another, tho never ſo near allied before, tho never ſo dear to one another, Let me tell you (D.C.) there is ſo great conformity of the will of the *Saint* on this day to the will of the *Great Creator*, that the object of *love* and *hatred* in both becomes the ſame. Sin is abominable in the ſight of the Almighty, it being directly oppoſite to his *Sanctity* and *Holineſs*. What is ſinful by conſequence muſt of neceſſity be in deteſtation and *odium* with the Saint; and upon this account it is that the *Elect*, tho many of the *Reprobate* were once dear unto them, rejoyce and exult even at the eternity of their torments: Torments therefore eternal, becauſe the time of repentance being expir'd, they are abſolutely deſtitute of all means whereby to ſatisfie the Divine Juſtice. I believe it is for this reaſon, that the *Elect* may ſee the Juſtice of their God in the *damnation* of the *Reprobate*, and mercy in their own adoption to be the Heirs of the *Kingdom* of *Heaven*, as alſo to increaſe the *confuſion* and

and *horror* of thoſe wretched creatures, that a clear inſpection is miraculouſly permitted of the *Conſciences* of all, as well *Saints* as *Sinners*. The curtain is drawn from before the *arcanum* of every heart, and each ſin appears in its own ſhape, but with this remarkable difference, that we can now diſcern which have been aton'd for by true Repentance; and which have been harboured and cheriſhed in defiance to the *Omnipotent*, who has ſo often with *menaces* and *invitations* brought *Hell* and *Paradiſe* in view. What ſins ſoever the Saint has committed through frailty, inconſideration, or even malice are each expoſed, and at the ſame time we have in proſpect the ſatisfaction which has been made for them. So that here you behold the *ſin*, and there the *diſciplin*; the *Hair-ſhirt*, the *Bread* and *Water*, the *Rule* of St. *Bennet*, of St. *Francis*, or of that holy Society of *Jeſus*. Here the *ſin*, and there *repentance*, *ſorrow* and *contrition* in a *ſhower of tears*. Here *Peter*'s denial of his Maſter thrice repeated, and with an Oath confirm'd. There, I may ſay, rivers of water which flow'd without intermiſſion from the fountains of his eyes. You ſee the *Magdalen* before her glaſs in all her bloom and glory, in her gaudy Attire; you ſee her at a *Maſk* in looſe and wanton Apparel, at the *Play-Houſe* and the *Ball*; you ſee crowds of empty-headed Courtiers admiring her and themſelves: but follow her home, and you may behold her in her Cloſet at her Prayers, and of a ſudden tearing off thoſe trappings of diſhonour, groveling upon the floor in the bitter anguiſhes of her afflicted Soul. Again, you ſee her at the feet of *Jeſus* bathing them with her penitential tears, and begging pardon for her manifold tranſgreſſions: you ſee her at the foot of his *Croſs* with fervency lamenting her own iniquities, which gave an unhappy addition to the cruelty of his torments, and to the ignominy of his death: you ſee her afterwards in the midſt of the horrors of a deſert; you ſee the *Deaths-head*, the *Crucifix*, and the *blood* trickling down her ſhoulders at the laſhes of a *diſcipline*. If you ſee moreover

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the *Thief* upon the high-way robbing of the careleſs *Traveller*: look further and you'll ſee his *Croſs* whereon he expiated thoſe *Crimes*, and purchaſed an aſſurance from the mouth of his *Redeemer*, that he ſhould be with him that day in *Paradiſe*, *Hodie mecum eris in Paradiſo*, Luke 23. 43. So that you have not only a proſpect of the *immoralities* of many who are now *glorious Saints*, but at the ſame time you diſcern the manner of their repentance; you have in view their undeſervings, but their *merits* or *good works* are far ſurpaſſing. Their *iniquities* ſeem like a ſmall ſpot of earth environ'd with a *ſea* of *contrition*. O happy *penances*, happy *auſterities*, happy *mortifications* of each kind, which have effectually concurred as inſtruments to everlaſting felicities.

§ 9. On the contrary (D.C.) the *Conſciences* of the *Reprobate* diſcover to us *enormities* of the blackeſt die unlamented; the impure is ſtill wallowing in the *mire* of his *uncleanneſs*; you ſee all imaginable abominations, all manner of contrivances to ſatisfy a *diſordered appetite*: The wretched *Miſer* is raving after his *Gold* and *Silver* he ſo unjuſtly hoarded up in the world. The *Glutton* rages becauſe he cannot gratify his *palate*. The execrable *Blaſphemer* curſes the *Divinity*, his own *Fate*, his *Parents*, his *Birth*, and *himſelf*. The *Proud* and *Ambitious* have all their *plots* and *contrivances* diſplayed, to their own confuſion, which they had miſchievouſly hatched to the ruine of *States* and *Kingdoms*. Nay more, we ſee how theſe and many others died in their ſins, and how their *unfortunate Souls* were conveyed to *Hell* by the *Devils*, while their *putrid carcaſſes* were carried to the *Grave* by their *friends*. This wretch called upon God to *damn* his own *ſoul* with his lateſt *breath*; the other was killed in a *Duel*, and his *revenge* drowned in his own *blood*. That *impious Apoſtate* fell from his *Religion*, and his *King*, under pretence of *ſaving* his *Honour* and his *Conſcience*, and at the ſame time are *laid open* to us ſuch *crimes* of his, that one would wonder how it were poſſible even the moſt extravagant imagination could invent ſuch *wickedneſs!*

wickedneſs. What confuſion, what horrour ſeizes now theſe *limbs* of *Reproba tion!* to ſee all their *villanies* brought to *light!* to ſee themſelves the *object* of *God's eternal anger*, the ſcorn of the *Angels* and the *Saints*, the ſubject of the *Devils* rage and fury, who in the world were the *Idols* of the *crowd*, the *Gods* of the *giddy multitude*, the men in *Honour* and in *Preferment.*

§ 10. But this *horror* and *confuſion* are encreaſed beyond meaſure at the ſight of the Second Perſon of the *Ever Bleſſed Trinity* appearing in the *Clouds* with great *Power* and *Majeſty*, accompanied and attended upon by millions of *Angels*, the Standard of the *Croſs* born before him. In whoſe Divine Preſence the Pillars of *Heaven* ſhake, the ſolid *Baſis* of the *Earth* trembles, the *Mountains* and *Rocks* melt away like *wax* in the rayes and ſplendour of his *Countenance*; to whom are delivered up all Power, Judgment and Juſtice, as to the Son of the *King of Kings, and Lord of Lords*, *Pſal.* 71. His *Loins* are girt with *Omnipotency*, on his right hand *Juſtice*, before him *Heaven* and *Hell.* All his Attributes, ſetting his *Mercy* aſide, are employed in the buſineſs of the day; his *Omnipotency* in veſting *mortality* and *corruption* with *immortality* and *incorruption*; and even in preſerving *mortality* & *corruption* contrary to natures law in the ſtate of *corruption* to all eternity; (ſo that manſions of dirt and clay ſhall laſt for ever); in reſtoring life to the dead, that they may die no more; and in protracting a living death, and a dying life; ſo that the moſt bitter anguiſhes of an afflicted life, and the moſt tormenting agonies of the cruelleſt death may become in ſome proportion the everlaſting puniſhment of Sin. His Juſtice in the diſtribution of recompences and chaſtiſements with reference to *good works* or *bad.* His wiſdom in framing a true and adequate notion of the nature of each caſe brought before him. His *Knowledge* in a clear inſpection of all its circumſtances; His *Immenſity* in being in Heaven the reward of the Saints, and in Hell the puniſhment of Sinners. All his Perfections to compleat the happineſs of thoſe; all his Vengeance to fill up the miſery of theſe: and therefore to theſe he

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appears beyond imagination dreadful, to those amiable beyond expression; to these like a roaring Lion ready to devour his prey, to those an harmless and meek Lamb; to these his countenance is more terrible than all the torments of Hell, to those as charming as the joys of Heaven; to these he appears in quality of Judge, whom they have loaded with the worst of injuries, and is now upon the point to revenge his own cause; to those he shews all the demonstrations of love and tenderness of a Saviour; to whom, with a charming accent and with a countenance wherein the Angels place their happiness, he turns on his right hand, and saith, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World, Matth.* 25. 34. O words to man the most delightful that ever were! What will it avail us (D. C.) that the *Word was made Flesh and dwelt among us* the space of many years; that he took so much pains to teach and instruct us, and at his last welcom'd so many torments and death for our salvation, If he speaks not to us in these words, *Come ye blessed of my Father* at the last day? if we prove not of the number of the *Blessed* that are to inherit his Kingdom for evermore, we shall then wish a thousand and a thousand times we had never been *created*, or that we had been abortive in the *womb*, or that we had been no sooner born than hurried to the *Grave*. We shall load the minute of our *birth* with a thousand execrations, we shall curse all the *instruments* of *Providence* in our *production*; our *Stars*, our *Parents*, our *Food*, our *Nourishment*, and our *Selves*. *Come ye Blessed of my Father*; come from *Banishment* to your *Countrey*, from *Misery* to *Happiness*, from *Labour* to a *Crown*; come and enter into the joys of your *Lord*; come and inherit the Kingdom which is yours upon so many *titles*, upon the *donation* of the *Father*, upon the *title* of its being your *Inheritance*, you having been from all eternity *adopted* the *Heirs of God, and Co-Heirs of Christ*: *Inherit the Kingdom* which was *bought* and *purchased* for you at a *great price*, which is to be the Crown of all your pious endeavors,

endeavours, the reward of your deservings, the consummation of your happiness: A *Kingdom* where none can molest you, where you have neither a *false friend* to betray, nor an open enemy to wage war against you; a *Kingdom* where *Peace* is everlasting, where *Security* dwells, where *Felicity* is without interruption: *A Kingdom prepared for you from the foundation of the World. Stat fixa sententia æternitatis* (saith St. *Bernard*) *& misericordia ejus ab æterno usq; in æternum super timentes eum*; the determination or decree of the Almighty is unalterable, and his *Mercy* shelters from eternity to eternity those that fear him; from the *eternity* wherein they were *decreed* his *Heirs*, to the *eternity* wherein they are called to his *Glory*. *Quos prædestinavit* (saith St. *Paul* to the *Romans*, ch. 8. 30.) *Whom he did predestinate, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.*

§ 11. But being *many are called, and few chosen*, *Christ* now turns on his *left hand* to those he had often called from a vitious and corrupt life to a serious repentance; but they gave no ear to his repeated invitations: He speaks to them in a voice of thunder, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*, Matth. 25. 41. Depart from me your *God* never to see me more; depart from me your *Happiness*, which you shall never enjoy; depart from me ye *cursed*, cursed in your souls, cursed in your bodies, cursed in the extremity of your torments, cursed in the eternity of their continuance, cursed in the company you are confin'd to, the *Devil* and his *Angels*.

The Close. Methinks now I may with more than ordinary assurance reiterate the injunction, and proclaim as *Herald* of this *great* and *dreadful day*, that *God hath commanded all men every where to repent, and do penance, because he hath appointed a day in the which he will judge the world in equity, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he raised him from the dead.* The *Proclamation* is not only Royal, but Divine; and methinks from our precedent consider-

rations, the thing enjoyned unto all men should with utmost speed and diligence be put in execution. *If we say that we have no sin* (and by consequence do not stand in need of repentance) *we deceive our selves, and the truth is not in us; but if we confess our sins with sorrow and contrition, God is faithful and just to forgive us our sins; and the blood of Jesus Christ his Son will cleanse us*, 1 John 1.9. *If we say we have no sin we make God the liar who hath commanded all men every where to repent, because he hath appointed a day in the which he will judge the world.* So that it cannot be upon the account of an undefiled Conscience that *Repentance* may not be admitted; neither can it be deferr'd upon consideration that this dreadful day may be as yet at a mighty distance. Besides that, we have given in reasons to conclude the contrary. no man, that has the faculty about him which discriminates him from the *Brute*, can deny but that his sentence on this terrible day may become irreversible to him very soon, in regard that the moment of a mans death fixes the determination of his *Weal or Woe*, his *happiness* or *misery* for an *eternity*; and that to every one of us may be near at hand; whether we consider the temper of our *Clay*, or the complexion of the *Times*. These *earthly Tabernacles* are liable to ten thousand accidents, whereof each may be their ruine; and we live in such an age that I know no security against an evil death, but a speedy repentance. If these considerations be not of efficacy to prevail upon the obdurate Sinner; *who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?* Isaiah 33. 14. If the pressures we labour under here seem unsupportable, if we cannot bear the torments either of the *Gout* or *Stone*; nay, if we murmur and repine even at the slightest affliction, and seek all possible means to remove our crosses, we must have lost all Reason or Religion, or rather both Reason and Religion, to make the least demur in the execution of the Almighty's Command; who hath ordereth *all men every where to repent and do penance*. You cannot find an exception in the declaration, it enjoyns *all men*; therefore let

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not any except themſelves. If any ſhould be ſo full of preſumption, let them conſider that if they except themſelves from the repentance enjoyn'd and impoſed upon all men, they except and exclude themſelves at the ſame time from the number of the *Elect*, *from a never fading Crown*, *from an eternity of Happineſs*, *from the Kingdom of Heaven*; and not only this, but they pull upon their own heads the weight of God's eternal anger, they throw down the banks of a torrent which has been damm'd up for many ages, which will plunge them into the *Abyſs* of *Hell*. Let us not therefore (D. C.) ſince we have all ſinned in the ſight of our Heavenly Father, delay any longer to return unto him and implore his pardon; let us invoke the influence of his Grace, that our hearts may conceive acts of unfeigned contrition: let us paſs this holy time, wherein we expect the coming of our Saviour to redeem us from the ſlavery of ſin, in *repentance* and *mortification*; that all the Merits his of Life and Death, his Paſſion and Crucifixion, may be applyed graciouſly to our Souls. If we render him propitious unto us while a Saviour, we need not apprehend his anger when a Judge. Let it not be ſaid of Chriſtians as it was of the Jews, *In propria venit, & ſui eum non receperunt*, *He came unto his own, and his own received him not*, John 1. 12. But let us conſider, *that as many as do receive him, to them he gives power to become the Sons of God, and if Sons*, (ſaith St. *Paul* to the *Galatians*, chap. 4. 7) *then Heirs, Heirs of God in the poſſeſſion and enjoyment of his Kingdom*; ſo that we may be aſſured of that thrice happy invitation at the laſt day, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

Amen Sweet Jeſus.

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